The

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## Notes of the Month.

Not since this terrible war began in August, 1914, have British people passed through a period of greater anxiety than that which has elapsed since March 21st. The fighting on the western front has surpassed all previous warfare in its intensity, and in the grave issues which it has involved. Fortunately, despite many critical moments, the Allied troops have remained indomitable, and as a consequence the tensity of feeling at home has been considerably lightened. That, of course, does not imply that all danger is over. Rather is there reason to believe that the Germans are preparing another offensive on a still larger scale. That this is expected to involve yet greater sacrifices on our part is seen in the Government proposals for increased man power. Already the measure recently passed is being enforced in Great Britain, and ere long many of our congregations across the water will be further depleted by older male members being called up. In this country the situation is curious and critical. Conscription as a possibility is making many men realise the drastic changes in industry which its application will involve in Ireland. On the other hand, an increasing number of persons are determined that conscription shall be made impossible. The resultant situation is one charged with the gravest menace to public order and private security. We can only hope that saner counsels will prevail, and that common sense and a fitting measure of self-control will characterise all sections of the community. To add to the horrors of war abroad the equally great horror of civil disturbance at home, would be madness of which we hope no Irishmen are capable at the present time. After all, our supreme duty is to get on with the war, and to endeavour, by every means in our power, to bring it to a satisfactory conclusion.

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It was natural and fitting that last month the anniversary of America's entry into the war should call forth many public utterances. More and more we are being made to realise that a vast importance attaches to American aid. If Germany first made light of the latter, it is now fully alive to its significance and its ever-increasing magnitude. The manner in which American troops are being safely transported to the seat of war is, perhaps, the strongest proof of the ultimate breakdown of the submarine menace. Even German experts are being compelled to perceive this significant fact. Thus, one expert, writing in a leading German newspaper, asks: "Why is it

that submarines cannot stop the transport of American troops?" The answer he gives to that question is a notable confession of impotence and failure, following upon the German boastful declaration that American aid would be rendered abortive. The expert points out that the transports are convoyed by warships, so that attack by submarine is either impossible or very difficult. If a submarine succeeds in torpoeding a transport, the troops can always be saved by the warship which accompanies the steamer. These warships are extraordinarily strong and fast, and are protected by special devices which render it difficult and dangerous to attack them. But if America can thus render nugatory the attacks of German submarines, they have already achieved something of transcendent importance for their effective help in France. Yet even more important than their present help in material things, is the moral asset their alliance means, both now and in the future. A man like President Wilson counts incalculably on our side, and the moral momentum of his personality in the great conflict it would be difficult to over-estimate.

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The return of Dr. J. H. Jowett to Great Britain is an event of great importance for the Free Churches, and an augury of good in the task of cementing Anglo-American bonds of good-will. Before he went to America Dr. Jowett was perhaps the most popular of English Nonconformist preachers, and never failed to attract large congregations. But he returns to his native country with increased honour and repute. He proved himself equal to the great task Fifth Avenue Church confided to him, and his influence tended to grow with the years of his ministry. Hence he is likely to be a great preaching power in Westminster Chapel, London, and many will rejoice that his fearless and eloquent advocacy of moral and spiritual truths will have yet greater opportunities such as London alone can afford the preacher.

For several weeks an interesting correspondence has been appearing in the columns of "The Inquirer" concerning "The Churches and the Ministry." Apparently one conclusion we cannot escape is that the war has had an adverse effect upon religious attendance and observance. If at first attendances showed a slight increase, the latter have not been maintained as the war has progressed. Nor is this explained merely by the fact that male members have enlisted in the Army, and female members engaged themselves in varied war activities. Making all allowance for such causes, it would seem that even those whose ability to attend religious services has not been directly affected, showed no increased desire to avail themselves of the Sunday services. Recently the "Manchester Guardian" has carried out in the North of England a careful inquiry respecting the war and its effect upon church attendance. The replies of many ministers and church workers generally point to the one conclusion—a lessened zeal and a growing laxity. This does not necessarily imply that people generally are becoming less religious or feeling diminished desire for the consolations of religion. Personally we do not think that conclusion is justified by any statistics. But, conceivably, the facts may indicate that there is something wanting in the Churches' presentation of religion—that they have not sufficiently adapted themselves to meet the changing conditions of an abnormal time. Where habits of thought are fixed, where conservatism rules in matters of ritual, inability to rise to the height of a great opportunity can be understood. But in Free Churches, elastic in method, progressive in thought, failure is inexcusable. Thus, we read in the correspondence we have referred to a strong, clear call to service, inspired by a belief in a gospel the world needs, and characterised by modes of presentation that can be made to accord with the changing conditions of society and social opportunity.

## A Thought for the Month

"SELF-INTEREST AND SELF-SACRIFICE AS SOCIAL FACTORS."

"Then said Jesus unto His disciples: If any man would come after me, let him deny himself, and take up his cross, and follow me."—Matt. xvi. 24.

"Self-interest will bind men together into a society which promises to pay the fair interest due to the self, but it will not bind men into a society which proposes to sacrifice the self in the interests of others. Human nature will readily agree to do unto others as others do unto you, but it refuses to do unto others as you would that others should do unto you. It sees an equivalent in the one case, while it sees none in the other. Self-sacrifice is not a constituent of human nature, as that nature has been developed in man's history; it is a vestige of the ideal or divine image in which he was created. The assertion of the self, according to his own conception, has resulted in self-preservation being the first law of his nature, and self-interest the dominant motive of his activity. But though self-interest has been the master he has served, self-sacrifice has been the deity he has enshrined. Self-interest has chained him, but self-sacrifice has charmed him. In the new commandment of the kingdom of Heaven, the debt of self-sacrifice is demanded, because the greater debt of self-preservation has been incurred. The interest due to self is asked as a sacrifice, because the capital, the man himself, has been saved from total ruin. The man has been endowed with the boundless wealth of Divine love, that he may distribute his own wealth of love amongst his fellows. The King has given His life for His people, that they may give their lives for one another. He asks but for the tithe of that which He has given them. Having freely received, they are asked to freely give. The command to love one another is no longer a demand for the creation of force, it is a demonstration of the way in which a force which has been begotten can be utilised. The love of self has been overpowered by a greater love. Man finds that he has been loved with a greater love than that with which he has loved himself. This is the dynamic of Christianity, and it is peculiar to Christianity. The command, 'Thou shalt love thy neighbour as thyself,' of the old law, in which the man's self and his neighbour are put on an equality, is annulled, and the love to the neighbour is put on an equality with the greater love of Christ for the man's self. 'Love one another as I have loved you.' Christ has given to the world no new social system, which, the more perfect it is, the less practical it proves itself to be; but He has given a new social dynamic, which, by putting the subjects in right relations, both with the King, and through Him with one another, makes all systems unnecessary. He has made known no new compendium of laws, defining the relations of men to one another; He has revealed a new love for men, which begets that love of man for man, which is the fulfilment of all law. Where love is, there law is unnecessary."—"The Faith of a Christian," by Bernard Lucas.

## THE HOLY COMMUNION IN WAR TIME.

FELLOWSHIP ON THE BATTLE-FIELD.

(FROM A CORRESPONDENT IN "THE TIMES.")

When the soldier seeks for courage and hope in his Faith, nothing makes so moving an appeal to him as the Holy Communion. This is true of soldiers from all the Christian nations now at war; nor is the appeal found only in one manner of keeping the feast. The Russian peasant and the French Catholic, the Anglican and the Free Churchman, though they inherit varied ways of "remembering the Lord's Death," alike find in the Holy Communion a new and solemn appeal in the hour of battle.

It means more than in days of peace. It belongs to a story with a Death in it, and the soldier may die to-morrow. It is the LAST Supper, and it is the more fitting because it is the last: "I will not drink henceforth of the fruit of the vine till I drink it new in the Kingdom of God." The stillness of the hour is the stillness that comes before the bursting of the storm. The soldier draws near, whatever be the way, to an Act in the light of which, if anywhere, he can see the meaning of life and death, and in the strength of the memory and the fellowship which it brings he can go out into the night. The Last Supper belongs to a world which now he can understand better than once he did.

The soldier does not range himself alongside the Redeemer, Whose Death he remembers; he may die to-morrow, but he knows that his death will not be the repetition of the One Perfect Oblation. In some mysterious way that Death spreads its healing over him. It would be no joy to return to another Death, like to his own; death is too much with him as it is; why should he return to that death, unless it is for the rest of soul and courage, which come from the assurance of the Eternal Love, once revealed, and for ever covering and protecting and welcoming the sons of men? It is again the eve of a sacrifice; and into it the soldier steels himself to go in the communion with that Love. If he thinks of himself as dying with Christ, it is as the Penitent Thief died; from his humbled and contrite heart come the words: "Lord, remember me when Thou comest in Thy Kingdom."

The language of the ancient Ritual comes to a new life for him now. There have been times when the words which speak of "the blood shed," repelled him. Now nothing but such words can do justice to the world in which he is moving swiftly to terrible and decisive movements. He, too, is caught up into a world in which redemption can only come by the shedding of blood. He can understand now the language, because he is in the thing itself.

There are many ways of celebrating the Holy Communion; serious as such differences may be, on the eve of battle the soldier knows that the Romans, the Anglicans, and the Nonconformists are remembering the same Great Act, and are communing, however dimly, with the same Lord; and, after all, to-morrow they may be, all of them, where they will understand the Truth and pass out of their shadows. They share much; they are standing on the edge of the world; they seem already reserved for some new world. They have the same vision. If it were within the power of any recorder to compare spiritual experiences, it might be discovered that those who are keeping the solemn Feast according to all customs are nearer together than they think.

Those who have ministered to the soldiers near the Front tell how much they long for the protection of a great Christian fellowship. They are far away from the external emblems of the old common life with its roots in the past; all the more do they welcome the hour when they may feed their souls upon the food which is shared by all the people of God. They are in the world of grace, and around them is a great cloud of witnesses.

What of the future? Is there any hope for the world which the soldier may leave? He cannot see more than his own section of one line; "What of the field's fortune?" Is there anything which may heal, even if it take long years, the wounds of humanity?

There is comfort for him only if he can see the present chaos in the light of some Purpose, securely established. He is to himself only one of a multitude in a race, which seems to be exposed to man's lust for material gains. Brotherhood is only a name; perpetual Peace only a chimera. So he fears, till hope comes back with the memory of a Divine Sacrifice, and the communion with a Living Lord, and the hope of a Kingdom; he keeps the Feast, "till He come"; and cheered by that vision he goes out into the night unafraid.

## WHY SHOULD I GO TO COMMUNION ?

By Ullin.

A minister's study, and in it a minister and a boy of about fifteen. The boy had been impressed by something the minister had said in the pulpit, and voluntarily, of his own accord, had gone to the minister, and asked to be admitted as a communicant The minister received him kindly, and talked of the responsibility of the step the boy was taking, reminding him that he and his people had always been connected with the Church, and he had attended Sunday school, and of course knew what the Sacrament meant. The minister also reminded him that there were sometimes those who came forward to the Lord's Table, who by their lives caused people outside to have a poor idea as to what religion was, and that in becoming a communicant the boy would feel on his honour not to say or do what would give critics the chance of saying, " These Christians are queer people."

That minister, now gone to his rest, was one of the right sort. He was an exceedingly able man, and it was an education to sit under his ministry. He considered that the idea that a great many seemed to have of Christianity that its end and aims were to help people to escape Hell and get to Heaven was a very poor idea ; that Christianity meant life. Birth and riches were not essential to making a man a gentleman, but the attitude he took towards life and his regard for the feelings of other people.

And is it not so ? " The King will follow Christ and we the King " was the pledge of the Knights of the Round Table, the spirit of which has been so well conveyed by Tennyson. The " Legend of the Holy Grail " had a tremendous influence on ancient chivalry. The " Knights of St. John of Jerusalem " and the " Knights Templars or the Red Cross Knights " have left their influence in the benevolent work that is being done to-day on the field of battle in the relief of suffering. In Baden-Powell's " Scouting for Boys" we have the principles of ancient knighthood adapted to present-day needs.

We know that in Christ was combined not only the strength and courage and energy of a robust manhood, but the exquisite delicacy and tenderness and sympathy of womanhood, and men and women are alike drawn to him in adoration and love as their Great Exemplar.

I have in a little box a small shell ; perhaps many like it could be picked up on any sea-shore. But marked on this box are the words : " From the Sea of Galilee." That little shell is linked with a spot that is very sacred in human history. How fond Christ was of that loch ! Those shores are sacred to this day for his sake, and the little shell is prized because it was picked up there. It is something connected with Christ himself, although in a very slight way. How much more precious would it have been if he himself had picked it up and held it in his hand, and there had been unquestionable proof of that, or if as a token of his love he had handed it to someone else.

Right down, unbroken all through the centuries, there has come to us this celebration of the Lord's Supper. All sorts of ideas have been attached to it by the various Churches, and surely in everyone of them there must be some aspect of truth !

But our Church is Non-Subscribing Presbyterian. No Church session requires of anyone who would come forward that that person should be able to answer doctrinal questions or hold any particular view. In that we differ from many Churches. An old woman in Scotland wanted to be a communicant, and her minister, by way of preparation, gave her something to learn, perhaps out of the Shorter Catechism. When she went to the manse to say it to him the poor body had forgotten it altogether. " I ha'e na' got it in my heid," she said, " but I've got it in my heart." She had the heart doctrine, even if she hadn't the head doctrine, and it's the heart doctrine that is of most importance.

" If I know all mysteries and all knowledge, but have not love, I am nothing."

Our leaders in the old days, valuing religious liberty and the right of private judgment, did away with doctrinal subscription, not because they did not value religious opinions carefully formed, but they knew opinions must differ, and, even if everybody did agree about a doctrine, that in itself is not the strongest bond. They realised that the Christ-spirit, Christ-likeness was of higher importance.

A shell from Galilee is lovingly kept, because, remotely, it is a love-token. Love impelled his feet to tread that shore. How precious a thing, of small intrinsic value, becomes when it is made a love-token. A piece of heather gathered from a moor, or a wild rose plucked from a hedge, and handed from one lover to the other in pure and holy affection, becomes more precious than diamonds by the love that prompts it.

" He took bread and brake it," " He took the cup," " Do this in remembrance of me." So simple, so natural. The merest trifle our loved ones have handled, who have now passed within the veil, is sacred because of the magnetism of love, and so we keep it " in remembrance." Sometimes I wish ministers could become invisible, that they could be forgotten, and in their place the Master could be seen and His words heard. We do not press any opinions, and each must think in his own way. But if the Gospel was read as something entirely new, all that had been taught or heard about it before clean wiped out of our minds altogether, how fresh and living it would be, and whether we thought of Jesus as the Master of long ago, or the living Master still abiding with us, surely love to Him would spring up. Blessed is he or she in whose heart that love rises spontaneously : all else will follow, for that love will do its perfect work.

Dear young man or woman, living in these present great heroic days, answering to the call of duty, as so many of the bright young lives amongst us have done, be Christ's own true knight and lady. Love transmutes the elements. He gives Himself in them as the lover gives the rose to his beloved. They become to us the body and blood of the Lord. Do not be too analytical or critical about these ancient terms, for they are not directed to the head, but to the heart.

In loving memory, in remembrance ! In the words of the ancient prayer : " We pray for Thy Holy Church ; may it please Thee to grant her peace, to watch over her, to bring her to unity, and to guide her throughout the world. We do also call to mind all who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. Likewise, for all those Thy children whom it has pleased Thee to deliver from the burden of the flesh, that freed from earthly toil and care, they may enjoy the felicity of Thy presence, evermore praising Thee in word and deed, O God everlasting, living and true."

## ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

### Annual Sermons and Meeting

The Annual Sermons, on behalf of the Association, were preached in the First Presbyterian Church, Belfast, on Sunday, April 7th. by the Rev. Alfred Turner, of Templepatrick, who chose for his morning subject " Faith and Life," and for the evening " Unitarianism." The attendances were very satisfactory, and the discourses much appreciated.

The Forty-Second Annual Meeting was held in the Central Hall on Monday evening, with Mr. John M. Andrews, D.L., in the chair.

There was an excellent attendance of members and friends of the Association, including the Revs. H. J. Rossington, A. Gordon, A. Turner, M. Watkins, Kenneth Dunbar, W. G. Marsden, G. L. Phelps, S. E. Bowen, J. Glynne Davies, F. Woolley, Alex. O. Ashworth, G. V. Crook, J. M'Cleery, E. H. Pickering, and George J. Slipper ; Messrs. Hugh Erskine, Harold Thomas, Gawin

Orr, M.D.; Walter Roberts, H. M'Gowan, E. Gordon, C. Gordon, A. K. Stewart, J.P.; R. Martin, Hugh B. Hunter, J. Erskine, A. M. Bell, James Maclenahan, W. Hewitt, R. Kennedy, W. Laird, W. M'Dowell, Thomas Parker, C. J. M'Kisack, and W. Crook. Several ladies were also present.

The Rev. J. A. Kelly, Hon. Secretary, was unable, through indisposition, to be present.

Devotional exercises were conducted by the Rev. Kenneth Dunbar, M.A., after which the Rev. George J. Slipper, Hon. Secretary, read the Committee's Report, which stated that, whilst regretting little had been accomplished in new directions owing to the war, a special feature had been introduced in regard to postal mission work, viz., the distribution by post of copies of the Declaration of Unitarian Principles, by Rev. R. Spears, together with a leaflet giving the addresses of our places of worship in Belfast and the names of their respective ministers and hours of service. Mention was made of the passing of valued friends of the Association. Amongst these were Mr. Geo. G. Ward, Mr. W. Pinkerton, Mr. W. C. Heron, and Mrs. George Patterson.

Mr. C. J. M'Kisack submitted the Treasurer's report, which showed a credit balance.

The Chairman, in proposing the adoption of the Report and Statement of Accounts, said the future of the Association was closely interwoven with the welfare of the Church as a whole. When we come to analyse the position of our Churches some were found to be progressing, some struggling to hold their own, while others were gradually sinking to a position something akin to insecurity. That was not a satisfactory state of affairs, and was bound to re-act upon the Association. The ministers were shamefully underpaid, and an effort should be made to improve their position. He often wondered whether the ministers themselves fully realised their great responsibilities. Ministers had a right to expect help from the laymen, but laymen had other responsibilities, and ministers had dedicated their lives to the service of God and the Church with which they were connected. While the faith for which they stood was more popular and more generally understood, still it was a fact that the Churches were not progressing as they might do, and he exhorted all to rouse up to their responsibilities

Mr. A. K. Stewart, in seconding the motion, which was unanimously passed, spoke of the value of the principles of Christian Unitarianism to his own life, and said that if those principles were more generally admitted the world would not be in the condition which now prevailed.

A vote of thanks to the Rev. A. Turner for his able and impressive sermons on behalf of the Association was moved by Mr. R. Martin, seconded by Mr. E. Gordon, and unanimously passed.

Mr. Turner, in acknowledging the vote, spoke on "Some Impressions of his Work in France," and, in a racy address, said the commissioned padre was a great influence amongst the men, and his presence and that of all other ministers was one of the best things for the British Army at the present time. At the front all barriers between the sects were more or less broken down, though at the base the old sectional barriers existed just as much as at home.

The Rev. A. Gordon, in proposing a resolution renewing adhesion to the principles and objects of the Association, as set forth in the Rules, expressed his pleasure at seeing in the chair the representative of a family which had been staunch among them for generations, the son of one of the wisest and most patriotic of our leaders in public life, and the brother of a hero. He went on to speak of the ever growing appreciation of the kind of character fostered and maintained by the faith which Unitarians held; and so he strongly urged the need of closer co-operation for the maintenance of their religious life and liberty. In this respect the world was now offering a patent and widespread example, from which the Church might well learn a saving lesson.

The Rev. H. J. Rossington, in seconding the motion, gave an address on the

Forward Movement, in the course of which he advocated—

(1) The need of publications. He said our present Declaration is still an admirable compendium so far as our Scriptural position is concerned. But it needs supplementing in accordance with the more modern development of thought. The greatest desideratum is not so much a faith which has a Scriptural basis, but one which has a vital bearing upon life and the problems of life. Many thoughtful people find difficulty in the present war, and it creates doubt and perplexity. How can so great an evil as this war be reconciled with the religious conception of God as supremely good and loving ? It should be possible to prepare leaflets which in a simple, concise, and understandable way make our faith plain.

(2) Then there is the need of publicity. When such leaflets are prepared it should not be left to casual callers at the Depository to circulate them. An effort should be made to have them inserted in Belfast local papers and in selected country papers throughout Ulster. The names of enquirers should, as far as possible, be registered, so that later help and stimulus may be given them.

(3) There should be propaganda work in the form of lectures, and services should be undertaken in likely centres.

In all the above efforts, or such other efforts as may be found practicable, we should make it plain that we are working in no controversial spirit, but are prepared to work along with other religious agents or agencies. The belief is steadily growing that unity is essential if doubt and disbelief are to be dealt with and waning faith strengthened. While our forefathers were forced into controversy to defend themselves from misunderstanding and misrepresentation, we live in times when construction is likely to become more important. Thus our stress will be on the positive aspects of our faith, and it will be our earnest endeavour to perform faithfully our part of a common crusade on behalf of truth and righteousness. Without adopting the standpoint of our predecessors, we may well imitate their zeal and their self-sacrifice, believing that if we do, God will abundantly bless our work as He so signally blessed theirs.

The Rev. H. J. Rossington having been voted to the second chair, Rev. M. Watkins proposed, Mr. Hugh Erskine seconded, and it was unanimously agreed—" That the best thanks of this meeting be extended to Mr. John M. Andrews for his kindness in presiding."

The Committee having been elected by ballot, the proceedings were closed with the Benediction, pronounced by Rev. Alex. Gordon.

## DIED OF WOUNDS.

### HERBERT MAGILL.

There is no better-known man in Larne and district, says the " Larne Times," than Mr. Samuel Magill, and heartfelt sympathy will go out to him and to Mrs. Magill and the other members of the family on the death, in France, of his younger son, Herbert, who was serving with Lord Strathcona's Light Horse. An official telegram was received one day that Herbert was lying dangerously wounded in a Rouen hospital, and this was followed next day by a telegram that he had died of his wounds. A stalwart, manly youth, he was heartily greeted on a short leave at home a few months ago. Formerly in the Ulster Bank service, he went out to Canada about five years ago, where he served in the North-West Mounted Police until he obeyed the call of the Motherland. And so the price of liberty and righteousness continues to be paid. A larger circle than Larne and district will pause to feel and express its sympathy with the kindly parents who mourn their son's loss, and who were ever ready with cheery and inspiring and helpful words to smooth the woes of others.

## B.E.F. IN EAST AFRICA.

*(Continued.)*

Fortunately, however, the enemy was being driven out of these parts, but, as it was, we had been here a month, and long enough to get malaria. Our next field of operation was between Aruchia and Same ; our pioneers had succeeded in advancing their railway lines a considerable distance, assisted by hundreds of natives, who were under the direction of the South African engineers. The line now ran from Mombasa to Same, and, as a result, our journeys were shorter and we were nearer the enemy. The Germans had destroyed everything in and about Same, with the exception of the water, which, to our surprise, was spring water ; needless to say, we drew some for ourselves. By this time food got scarce ; for some time we lived on rice, having it morning, noon, and night. None of the men grumbled, yet every one felt that rice, as the one eternal article forming our diet, was rather low and weak for hearty Britons working till 9 o'clock every night. At the beginning of July we moved to Manoi, at which place we visited the Y.M.C.A., where we bought some articles of food, for which we had to pay " some " war price. This locality is beautiful, but we were often stuck for want of roads. We conveyed all sorts of material to Handehi, travelling through jungle occupied by various kinds of wild animals. On approaching Handehi, one night I stopped to examine a fault in the engine ; it was not long before I heard strange sounds among trees near at hand. On looking in that direction I beheld within 15 feet of me a handsome leopard. I did not budge for a minute, but tried a good, direct stare at his eyes, which glowed like balls of fire, and, whilst keeping my eye on him, I succeeded in starting the engine, the noise of which made him change his mind and depart. At the same time, I felt more or less safe, for I was not without my guard in the rear, who kept Mr. Leopard covered with his rifle while the interview lasted. Shooting such powerful animals with a service rifle is a very risky job, and, unless a fatal spot is hit, a man stands very little chance. About the beginning of August General Smuts was ready to move to meet two other divisions under Generals De Venter and Sheppard. In about a fortnight a general advance took place, in the course of which the whole country was swept clean of the enemy—Kaugata, Lukugara, Masai, Turianu, Dakawa, as far as Morogoro. We followed their trail, which was unmistakable by the sight of oxen and horses dying on every side, left where they had dropped. As a natural consequence, in two days the atmosphere was anything but healthy, and an abundant harvest for the vultures, which fare the wild quadrupeds of the jungle would not touch : they must needs have living prey, and as such it is the poor helpless ass that suffers most. If the atmosphere in the neighbourhood at this time was heavy, the scenery was beautifully pastoral : water sparkling and clear like crystal—rushing streams of it, and we thoroughly enjoyed resting by it, bathing and washing our clothes in it ; and, what is more, as we rested we made cups of tea (with sugar, too !) on the banks. The neighbouring woods were alive with monkeys, vultures, and the like, and the grass thick with insects and locusts.

About the end of August we reached Morogoro, a handsome town, wherein various nationalities are represented, and which used to be a German Government town. When the forces were fighting for possession the German residents took to the mountains, but when it fell into our hands they returned and resumed business as usual.

At this time I saw a consignment of 1,000 horses for our Army, which in a fortnight's time were reduced to 100 : that is, 900 died on the roadside from the effect of the tse-tse fly and scarcity of water.

Often we met small detachments of soldiers, belonging to various regiments, who, in a bad state owing to the terrible heat, prayed for something to drink. What water we carried could

not be very clean, yet they drank it greedily. What these men carried in the way of rations was—two tablespoonfuls of flour, one of tea or coffee, one of sugar, one box of "bully" for every day. They were marching from Korogwe to Morogoro, a journey of 245 miles.

Some of them were returning from hospital, and, notwithstanding the terrible heat and many other trials, all were cheerful, joking and talking among themselves and with any comrade they met, but as they left Morogoro I feared some of them would never see it again.

About the middle of September, on our return to Handehi, we stayed a night at Dakawa. On our arrival at the latter place rain fell so copiously that we had doubts about proceeding on the morrow; it was no mountain mist: the heavens had opened, and the whole place a regular sea. As luck would have it, we received orders in the morning not to move until further notice.

After a wait of two days, we needed some food. The locality had only 15 inhabitants and a very scant stock of provisions. There was nothing for it but to save what we could of our own supply by reducing ourselves to half rations; and, with the idea of further economising and saving our own supplies, we ventured to buy some Kaffir corn, which, after a long process of boiling, we ate, and felt very sorry afterwards; the after effects were serious. Under the circumstances, it was the right stuff to take, for it put us off eating anything for many a day. Kaffir corn is powerful stuff. Yellow meal is as ambrosia in comparison. Eventually, we got a biscuit and a half and one tin of "bully" per day for nine days. We spent the afternoons with the locals and their neighbours, who entertained us with their music. The minstrels had a small instrument very much like a banjo, and their voices were pleasant, and all they sang was within the one octave.

(To be continued.)

It is a happy thing if we can learn obedience by the things which we suffer.

## LESSON NOTES FOR TEACHERS.

To be used in accordance with the Scheme of Instruction prepared by the Sunday School Committee of the N.S.P.C.I. for 1918.

5TH MAY. *Paul and Barnabas at Perga and Antioch.* Read Acts xiii. 13-16, 42-52. Key text, xiii. 45.

*Introduction.*—Paul now begins his great work in Asia Minor. His method on most occasions was to preach first in Jewish synagogues to the Jews, their Gentile converts and all who chose to come. The Jews generally reject his gospel, because (1) Paul disregarded the hard and fast separation made by the Jews between those they called clean and unclean, which, for one thing, meant the distinction between themselves and the rest of mankind, and (2) Paul made faith in Jesus and life in his Spirit of far more account than the law of Moses, which the Jews regarded as the final and complete expression of the Will of God. Rejected by the Jews, Paul then turns to the Gentiles, who (see key text) hear him gladly because he teaches them of Jesus Christ as the way of life for all the world.

1. *John Mark's Departure.*—We are never told definitely why John Mark left Paul and Barnabas; but judging by Paul's refusal to have anything to do with him on later occasions, we must suppose that he was frightened at the size of Paul's scheme. He was Faint-heart, who could only believe in success if he saw every step clearly before him. But those who want to see every step before they move, go nowhere. All useful life is a sort of scouting; we have to be ready to see each step as we come to it. The main thing is to have a clear idea of what we want. That is the *Way*, although the steps are not all clear. Jesus Christ was Paul's *Way of Life*, and therefore he was willing to go into the unknown. [For *elder scholars* an interesting contrast can be drawn between the *real Christians*, who, endeavouring to live according to Christ's Spirit, make him their *Way*, and do not worry about each step; and the *doubtful* Christians, who, failing to

understand Christ's Spirit, endeavour to model their lives on each particular saying or deed of Jesus. If they cannot quite understand the particular saying, or if there does not happen to be any particular saying to fit a particular occasion, they are quite upset. They make the mistake of bothering about each *step*, when the main thing is to make sure of the right *way*]. In order to realize the uselessness of Faintheartedness, we have only to look at the success of those men who boldly carry out a great idea, *e.g.*, Paul and the conversion of the Gentiles; David and the overthrow of Goliath; Garibaldi and the freedom of Italy; William Lloyd Garrison and the freedom of the slaves.

2. *Perga*, the capital city of Pamphylia, and some little way up the River Cestrus.

3. *Antioch in Pisidia*, a centre of Roman administration. Paul tells us elsewhere (Epistle to Galatians) that he went to Antioch because illness prevented him at the time from going further afield. Here is a splendid illustration of making the most of our opportunities. Few folk would regard illness as an opportunity. But everything gives us the chance of showing our mettle. Paul's illness gave him the opportunity of saying: "Well, if I can't do what I want, I'll do what I can." So he set to work at Antioch and did great good.

4. *The Synagogue Procedure.* Note, that after the leading Jew present has read the Law and the Prophets (the Hebrew Bible) he is at liberty to call on any one to speak a word of exhortation. Thus Paul gets his chance.

5. *Results of the Preaching.* (1) Many converted; (2) Jews jealous because they wanted *all the blessings*; (3) they oppose Paul and persecute him. (4) Paul turns to the Gentiles, who receive the word gladly.

12th MAY. *Iconium and Lystra.* Read Acts xiv. 1–15. Key text, Acts xiv. 12.

*Introduction.* We have here a further example of Paul's genius for seizing his opportunities. Persecution drove him out of Antioch. Instead of bewailing his fate he continued his work elsewhere. He went to Iconium. He did his best. There is a charming story of how a certain rough, good-hearted big fellow, many, many years ago, became a Christian. He longed to do something for his Master, but had no abilities, except his great strength. But he made the most of that, for he went and lived in a hut by the side of a great river where many folk wished to pass over but could not, owing to the strength of the torrent, and he used to take them on his shoulder and carry them over. This Christian service led to a story getting about that one night he found that one of his passengers was the Christ-child. More correctly could we quote the words of our Lord: "In so far as ye did it unto one of these least, ye did it unto me." Wisely, then, did the ferryman's friends call him St. Christopher—Christbearer.

1. *Iconium.*—90 miles S.E. of Antioch, where they would be safe from the authorities of Antioch. It was a very important city, being on the great Royal Road. Here Paul is very successful in converting many Gentiles and a few Jews. The majority of Jews, however, divided the town against him, and Paul and his company had to flee because of the plot to stone him.

2. *Lystra* (in Lycaonia), 18 miles to the south of Iconium. *Two important events here*—(1) By his great spiritual power Paul brings health and strength to a cripple. (2) The people straightway want to worship Paul and Barnabas as gods—(see key text). In those days the great bulk of the people were ignorant of there being one God and Father of us all, and believed in many and various gods and goddesses. Any man who was a little more wonderful than his fellows they were ready to worship as a god, because their gods were very like men in their form and nature. [*For elder scholars.* The Roman Emperor was worshipped as a god. In such a god-making age, we can understand how readily men would endeavour to explain the marvellous power and mystery of Jesus by calling him God. We, however, to-day, have been enabled to rise to the idea through

Jesus that God dwells in all His children].

The people called Barnabas Jupiter, the greatest god, because he was most impressive and dignified. But Paul they called Mercury, the messenger of God, because he, being so eloquent, was regarded (and rightly) as the bringer of holy news. But Paul and Barnabas refused with horror the titles which would, in their minds, belittle God and His Christ, and cried out that they were just men, who, if they were remarkable, were only so because the Christ Spirit had given them power. They were humble; they would not wear borrowed plumes, whereas smaller and more ignoble men would have revelled in having such dignities thrust on them, *e.g.*, story of Jackdaw in Peacock's feathers, and Ass in Lion's skin. The attitude of the people towards Paul and Barnabas was very like that of man Friday to Robinson Crusoe, when he wanted to worship him as a god, because he had saved his (Friday's) life by means of miraculous power, *e.g.*, a gun, which Friday had never seen before.

19th MAY. *Whitsunday Lesson.* Read I. Corinthians xii. 4–20. Key text, I. Corinthians xii. 4.

*Introduction.* On Whitsunday is celebrated the gift of the Holy Spirit, which is the fulfilment of Jesus' promise that those who love him shall not be left without a comforter. Whilst Jesus was here in the flesh, that was comfort enough. When he was no longer here, he still cheered and strengthened his disciples, because his Holy Spirit, which had made him what he was, now came to them, and so reminded them continually of Jesus and the work he did and the work they ought to do. A most remarkable thing about the Holy Spirit is, that those who receive it do not become exactly alike, and are not called upon to do the same sort of work. On the contrary, as the key text tells us, although the spirit is one, there are diversities of gifts.

1. *Diversities of Gifts.* It is a tendency of each man to think that the ability to do a certain thing is more important than the ability to do another. Thus he who had the ability to prophecy thought that more important than healing, and *vice versa.* But St. Paul shows, in a most striking manner, by means of the parable of the body and its members, that all these different gifts or abilities are necessary, and therefore of the same value. The body can only do its work because of diversities of gifts. It has feet, hands, eyes, ears, mouth, etc., and each one of these has to do its own work or the body is not healthy and sound. How could the head walk if there were no feet? How could the feet know where to go if there was no head? Therefore, the rule is, each thing in its place, and each do its own work. So also the church, the family, the school, the state, could not be strong and healthy unless each member did the work he was cut out for. It matters not that some work seems easier or better than other work; each bit of work is equally necessary. We cannot all be heads; we cannot all be clever; but what we can be or do, that we ought to be or do. There is a story of how, in the far corner of a great orchestra was a piccolo (a very small instrument) player, who only had to sound two or three notes in the whole piece. He became sleepy, and persuading himself that nobody would miss him amidst all the vast noise of drums, trumpets, violins, and the rest, fell asleep. But he was astounded to be awakened by the conductor's voice, as he stopped the whole performance to shout, "where is that piccolo?" The conductor missed him, because he knew that the piece was not complete without the piccolo, which, therefore, was just as important as the big drum or any other instrument. God is the conductor of this universe, and even the humblest has a part to play, which God demands in order to make the world perfect. It is those who fail to perform their parts, large or small, who make the world bad and unhappy. There is another story of a man who, because he played the big drum and marched at the head of the band, thought that he himself was the band, and gave himself great airs. One day the rest of the band slipped

away down a side street and left him to march on alone, when the jeers of the spectators soon showed him what a fool he was. So that we must avoid conceit as well as shirking.

2. *The Same Spirit.* If we were to make a tour through a great army, we should be astonished at the extraordinary number of different things being done by the different branches of the army. Some men digging trenches, some baking bread, some standing sentry, some firing the big guns, some marching, some carrying stretchers, some riding about on horses, some studying maps, some looking after trains, and a host of other things too numerous to mention. Yet that army is one, because all its activities are for one purpose, and are under one directing will. One man, the commander-in-chief, knows what is wanted, and all the rest have to do what he tells them, no matter how trivial it might seem. The whole army might suffer defeat if one sentinel slept, or if one order miscarried. So it is with that vast army which makes up the children of God, especially that branch of it which professes to follow Christ. We each have our different work to do, but what will keep us working harmoniously together is obedience to one will—the Will of God. Determination to obey that will gives us the same spirit. It is the spirit of love. If in all we say or do, we seek to show love, then harmony will be secured. Otherwise, so different are we, the whole work will be disorganised, and quarrels, miseries, and wars will result. Love alone can direct our different natures aright.

26th MAY. *Paul's Fight for Freedom.* Read Acts xv. 1–21. Key text, Galatians v. 1.

*Introduction.* This is a very difficult lesson to simplify for juniors, but it is far too important to be omitted. It is for the teachers to reduce this historic conflict between freedom and intolerence to its simplest possible terms. For instance, they might contrast bullying with sympathy, rudeness with courtesy, conceit with willingness to learn, hatred with forgiveness. That boy or girl even who jeers at another because he or she dresses a bit differently, or speaks a bit differently, is guilty of intolerance. Briefly, intolerance consists in demanding that everybody shall do or think, or speak precisely as you do, before you will meet them in a friendly way. The whole issue before Paul was this, that he was willing to let the Gentile converts keep to the manner and customs to which they were accustomed, whilst the older circle of Christians, who were strictly Jewish Christians, demanded that the Gentiles should adopt all the Jewish rules.

1. *The Busybodies,* verses 1 and 5. In every religion there are always some who spoil the good work by interfering and insisting that all the adherents of that religion must live according to certain rules and ritual. They lay such stress on these things as to become positive slaves to them, forgetting all the joy and freedom of Christ's Spirit in their zeal for obeying every little rule and regulation laid down by Moses. Those who came interfering with Paul's converts did not trouble about the converts being loving, pure, and helpful, but all they asked was: "Have they been circumcised?" "What sort of food do they eat?" Whereas Jesus himself declared that it was the inside of the man (the spirit) that made him good or bad, not the food he ate, or the clothes he wore, or the gestures he made, and the rest.

2. *Freedom.* Paul took his stand on the Spirit of Christ. Briefly what he held was this: that it matters not what particular rules or regulations a man observes, what class or race he belongs to, what form of creed he professes, so long as he has the Spirit of Christ. That Spirit (see key text) makes us so strong, and wise, and happy that we do not need to bother about anything else. We can believe according to our knowledge, worship according to the ways we are accustomed, work according to our abilities and opportunities, so long as we do all in the Spirit of Christ, which means love for God and man. All we say, and think, and do (no matter how much we differ in detail) will be blessed.

3. *Results of the Conference at Jerusalem.* Peter took his stand by Paul, and declared that the Gentile Christian should be free from all Jewish observances. But evidently that seemed too sweeping for the old-fashioned Christian; so James proposed as a compromise, that the new converts should refrain from certain things which were very offensive to the Jewish Christians, such as eating certain kinds of meat, etc. (see verse 20). It seems as if Paul and Barnabas, for the sake of peace, and so as not to annoy, accepted this compromise, which, however, did not continue very long, for soon the number of Gentile Christians was so overwhelming that it was felt that the only condition of Christian discipleship to be insisted on was Christian love. In course of time Christianity was corrupted by those who insisted on the imposition of various tests and creeds. Our Non-Subscribing Church, however, demands no other condition for Christian discipleship than Christian love, and leaves its members free to believe this creed or that, according to their capacities. E. H. P.

## Reports.

**Unity Guild.**—Contrary to expectations, the Guild and Annual Meeting, held in York Street Schoolroom on April 10th, was very successful. The attendance was distinctly above the average for such meetings, and the programme of Shakespearean readings given by members of the All Souls' Reading Circle was exceedingly well done. In the absence of the President, who was indisposed, Mr. Hugh Erskine took the chair; and, after the adoption of the Annual Report and Statement of Accounts, he moved the election of Mr. H. B. Hunter as President for the ensuing year. The election was carried with acclamation. Mr. Hunter has served the Guild from its inception in the post of Hon. Auditor. Mr. G. J. Hill, Rev. M. Watkins, and Mr. E. R. Jackson were elected respectively Hon. Treasurer, Hon. Secretary, and Hon. Auditor. The new Committee comprises the names of Misses Anderson, Hill, Meneely, Montgomery, Shanks, Mrs. E. R. Jackson, Revs. J. A. Kelly, G. L. Phelps, E. H. Pickering, Messrs. Erskine, Gordon, Roberts. A discussion centering around the question of a summer programme led to the passing of the following resolution:—"That on the dates stated below informal outings be held, members to supply own provisions—May 25th, Dunmurry, for Colin Mountain; June 15th, Holywood, for Sale of Work; July 6th, Ligoniel and Glengormley; Sept. 7th, to be decided later." The Annual Service is to be held in Mountpottinger Church on Sunday, May 26th, at 3-30 p.m., and will be conducted by the Rev. E. H. Pickering, M.A.

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**Larne.**—On the evening of March 8th a very pleasant and well-attended Sunday School and Band of Hope meeting was held in the schoolroom. After hymn and prayer (Miss Beth M'Ninch leading on the piano) a luxurious tea was dispensed by the teachers. A second hymn was followed by a brief address by the minister, reminding the young folk of their pledges of total abstinence from strong drink and tobacco until attaining the age of 21 years.

A nice programme was then submitted to the audience, as follows:—Selections on the piano by Mr. Ralph Hayes, stirringly rendered and much enjoyed; songs by Miss Madge Steele (encored); duet on piano, by Miss Mundell and Miss Foulis. A very pleasant and unusual feature in such meetings was contributed by Miss May Earls (viz., a dance) which was rapturously encored. Three choruses with solos and trios intervening were given by a large choir under the guidance of Miss Moore, of Larne Infant School, by whom the youthful performers had been very carefully trained. The outstanding feature of the evening was unquestionably the contribution of Mr. S. Magill, who read with dramatic power and rousing enthusiasm as in days of yore, Hood's "Lost Heir," prefacing his reading with a few very friendly and helpful remarks to all and sundry, not forgetting Mr. Frank Wright, the superintendent, and the other Sunday School teachers.

**Raloo.**—On Sunday evening, April 7th, in the above church, a Temperance sermon was preached by the Rev. M. Watkins, Belfast. The reverend gentleman choose for his text, 1st Cor. xii. 14. The subject was the physical body and the social body, and their relations and action. He showed how detrimental all diseases were to the growth and progress of the life and soul. He pointed out how alcohol affected the body, and the social life, and diseased it. The sermon was listened to with good attention, and was interesting, instructive, and helpful morally and spiritually. Miss M. Finlay presided at the harmonium, and played suitable music on the occasion. The members of the Good Templars from Gleno were present, and wore regalia, and were accompanied by some of the prominent members of the Order from Larne. Amongst those present were—Bro. G. Barton, J.P.; Bro. E. M'Calmont, Bro. Sam Fullerton, and a number from other lodges in the district. Mr. T. Pullin, principal teacher in the boys' school, Larne, and Mr. J. R. Gray, Carneal, kindly acted as collectors.

(*A number of Reports held over.*)

DEATH.

CUNNINGHAM—April 10th, at the Manse Crumlin, Margaret Cunningham aged 82, niece of the late William Montgomery, of Boltnaconnel Crumlin, Co. Antrim.

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